[12]

414 BOLT--sHing kutik (lit. wood lock) Iron bolts are unknown to Ladákis.

291 BOOT--kapSHa the ordinary general term for a boot or shoe. The
195 respectful term is zhapSHa. There are separate names for different kinds of boots thus: "boot" means an English pattern boot "paboo" is the loose felt ankle boot of Ladák. "peypak" is the long felt jack boot of Yarkhand; "kapSHa" is the ordinary shoe of Hindustan; "móza" is the long leather jack boot of Yarkhand; "soklam" is the cloth jack boot of Lhása and China, it is worn by lamas. "cháruk" these much prized boots come from Yarkhand, they are made of sheepskin or lambskin, the wool being left on, and worn inside. They are sometimes short, and sometimes come up to the knee.

554 [13] BOW TO--go kuk ches (to bow the head) joo cho ches (the
576 ordinary bow of salutation) sa kaney joo cho ches (the respectful bow of an inferior to a superior made by lowering one hand to the ground and then bringing it up to the forehead, which is lowered).
chhakphul táng ches (to join the palms of the hands before the breast as in an attitude of prayer, and to bow with the utmost humility, as in the presence of a king or deity).

262 BREAD--tagee is the ordinary term for the chupati of the country, or any other kind of baked or roasted bread, chhooSHul is the term applied to the uncooked dough Ladakis eat, when on a journey, or whenever they can not cook their food. It is made by mixing water into "satoo" which is the flour of beardless barley.

264 BREAKFAST--chheenan, (the small early breakfast, taken at dawn); tsáma or tsálma (the ordinary breakfast, taken about 8 or 10 o'clock).

291 BREECHES--patloon (of European pattern) Ladákis of both sexes invariably wear these under garments made of coarse patoo. The men's breeches are called "SHághos" meaning "flesh cover" or "kánghnam" meaning "leg patoo" they are cut the length of the wearer's leg and are loose from the

775 a youth of 26 years of age who has lately returned from Lhása
79v where he had been for 14 years. Last spring, under the orders of the Maharajah of Kashmir, he went down with a party of his monks, to Srinagar, there to show the religious mask-dance (vide "Festival") to H.E. the Commander-in-Chief in India, and on his return to Leh, he came to see me.

He was handsomely dressed in a robe made of a particular kind of dark golden coloured and yellow embroidered China silk, which none but skooshoks or great personages are allowed to wear, and he had on Chinese long boots, which he did not remove when he
●[576] entered the house. His head and face were closely shaved and one arm was bare. On entering the room, he bowed and then presented the customary "khatak" or "scarf of salutation," which I accepted.

He stayed about half an hour and impressed me very favourably; his manner, and general appearance was superior to anything I have seen among other Lámas or people of Ladák.

[771] He seemed to think that, for Buddhists, the Buddhist faith was the correct and necessary faith, while for others, their own religion, whatever it might be, was the right religion for them.

My friend the Skooshok who has been born 17 times already, (and who is an incarnation of Pakula, a contemporary and disciple of
648 Buddha) is apparently, a man of both worlds; for in reply to my enquiries hoping that he had not been inconvenienced by the heat of Kashmir and the journey down, he told me, with a twinkle in his eye, that the game had proved worth the candle, as he had succeeded in inducing the Maharajah of Kashmir to repay him for his trouble, by remitting twenty per cent of the revenue charge on all lands belonging to the Speetuk monastery. Some two years ago in the face of great opposition from the Lámás, the revenue charges, all over the country, were increased by four annas in the rupee, and this increase it is which has been remitted.

835 INCEST--hngien (or SHgnien or rgioot) SHik ches (lit. to break relation). According to Ladák custom, the forbidden relations, for a man, are his mother, sister, daughter, aunt, grandmother and niece.

251 [72]INOCULATE TO--drumpa (or dumpa) tsok ches. This word also means to vaccinate. Ladákis have no faith in vaccination, but

792
195 NUNNERY--chómóling is the name of the village or settlement where all the nuns live. Each nun has her own room or house, which is called a "traSHak," or respectfully "zimSHak." Sometimes two or more nuns live in one house.

576 NUZZUR--chhakkhur. This word corresponds to the Indian word "nazar," while dombung corresponds to "dáli." The custom of the country is that if a man wishes to ask a favour, or borrow money, etc., of another, he must, when making the request, present a "chhakkhur" or "dombung." The former would probably consist of brick-tea and cash, and the latter of ghee, chhang and dried apricots.

787 [112]OMEN--nganltes or nganltas (general); ltaszang (good); ltasngan (bad). The Tibetans are great believers in signs and omens, and they have at least one book filled with descriptions of the various good and bad omens. The following are good omens:-- If on the day of a wedding, a rainbow is seen, or the sky has a reddish colour. If the first person seen on awaking in the morning is a venerable old man, or a person carrying water or milk or beer. If in the morning a magpie chatters near a house it is a sign that a guest or a welcome letter is coming. Among bad omens are the following:--If a kite or snow pheasant comes and settles on the roof of a house. If a raven croaks above a house. If a jackal or dog or fox howls at night. If an owl hoots, or a horse neighs at night. If a house takes fire. If the droppings of a bird fall on any one's head. To dream a bad dream. If an ass runs in front of, or brays near, a bride and bridegroom on their way home. If the beer for a marriage feast turns sour. If a person drops a cup and it falls upside down. If the measure of grain with the arrow in it (see marriage) is upset, it is a sign that the young couple will not lead a happy life together, etc., etc.

791 [113]ORACLE--mopa or rtseespa or onpo (a soothsayer, who works by book and rule); ngonkhien (a clairvoyant.)

564
681 [114]OUTCAST, TO--pheeng (or ton) ches (general); khioo ney ton ches (to put a person out of caste for any offence, etc.)

OUTCAST--khioo ney tonkhan (or pheeskhan) (as one who has been put out of caste for offending against the rules of his caste; tonkhan (as one who is a leper or notorious rascal).

receive "tamchhoo" (meaning "binding water") from the hands of the priest, and this they reverently drink. 788

SACRIFICE TO--skoorim cho ches (to perform the sacrificial rites); chhotpa phul ches (to offer up a sacrifice). The taking of life is contrary to the Buddhist religion, live animals are therefore not slaughtered in the ordinary sacrificial manner. If a Buddhist wishes to offer an animal as a sacrifice, he dedicates it to the gods and leaves it at the monastery. This is termed "tshey thar la táng ches;" all such animals are kept on the monastery lands, doing nothing for the rest of their lives. Another kind of sacrificial offering consists of satoo, dyed blood-red (by means of the juice extracted from the root of a medicinal herb known as "dreemok") and kneaded, and made into a particular shape and crowned with a cone of butter. It is then termed a "chhotpa." 782 779 792

SAIL--The "sails" of the Chángtháng windmills are of wood, scooped out like a ladle, "(they are called hlungsskor-i-SHokpa"). 000

SALUTE TO--joo (or zhoo) zăr ches, or respectfully chhak phul ches. When equals meet, each says "joo" or "joojoo"; if one is of slightly lower rank, he says "joo ley" and receives the answers "joo." "Salami" is the term for a military salute, and also for a guard of honour. Hniemdong táng (or pheeng) ches is to come out to salute, as the Lámás and women and musicians of a village come out to salute any person of rank passing [141] through their village. The Lámás come with their sacred musical instruments, the women with offerings of milk, satoo, ghee, chhang, and incense, and the musicians with drums and clarionets. 554 195 576 792 533

[141]

SASH--palthar (a kind of sash-like belt for holding a sword); palthar táng ches (to wear such a sash); skieyr (kasa kind of waist-band worn by both sexes). The women, in addition to the skieyraks, wear a kind of sash, called a "yok-skieyraks," and from this hangs a collection of ornaments, termed "ldócha," consisting of cowries, needles, pins, a knife, spoon, purse, etc., etc. The brass rosette-like ornament worn on the "yok-skieyraks" is called a "ldólen." 291 301

SIN--rdikpa. The inexpiable sins are the murder of a father, a mother, or an "arhat" or one who is about to attain "nirvána." Other chief sins are murder, lying, theft, fornication, and drunkenness. 688

SIR--In Tibetan there is no word for "Sir;" it is not required, as the language of "respect" is almost a language in [147] itself. The word "joo" or "jooley" added to a sentence is a term of respect, thus a servant saying "yes, Sir" would say "kasa joo." The word "Sahib" is pretty will [sic] understood near Leh. 195 576

SLATE--hiámángs. This word means "slate," but as "slate" is the only kind of slab stone known to Ladákis, all slab stones are termed "slate." Samthra (or samtha) is the name of the wooden boards used like school-slates. Dust is scattered on them, and on this the children write. 135 872

SLAVERY--GHóyálches. In former days there used to be three classes of slaves in Ladák. One class consisted of Tartars from the high Chángtháng plain, which stretches from the eastern frontier of Ladák to the vicinity of the Mánásarwar Lake, who had in their childhood been sold by their parents to people of Ladák. Those were termed "GHóyál" and were slaves in the ordinary sense of the word. About 1873, Mr. Johnson, who was then Wazeer of Ladák, ordered all these slaves to be set at liberty, and he prohibited the further traffic in Tartar children. Of the slaves then set free, a few elected to remain in Ladák, but the large majority returned to their own country. Another class of slaves consisted of the illegitimate children of Dógra or Kashmiri sepoys, etc., by women of Ladák. These were termed "GHulámzádah" and were State slaves; they were supported by the Kashmir State, and had to work without receiving any pay. They were not permitted to leave the country. About 1868, an attempt was made to convert them into agriculturists, but owing to their want of skill and capital, the attempt failed. In 1871, Mr. Drew, who was then Wazeer, obtained the Maharaja's permission to set them free. They have long since been absorbed into the general population of the country. The third class consisted of State debtors, or their descendants. These debtors were fraudulent debtors having made away with, or 567 848 687 567 426

581 laughed loudly and extravagantly. Now Stobsldan started in again; "And just think of the 'rope' (31) that Chosskyid will bring with her;

> 31. The rope on which are hung the clothes that are used for the trousseau, the underclothes, shoes, and the like.

such a one you will not find again in the whole of Sham (Lower Ladakh)." Then Tsering Putrid spoke up: "You are right, Acho (32), if we get

[576] 32. Acho (a-jo) means "elder brother" and is the way an older man is addressed by younger men and also by women; a younger man is addressed by "No."

that rope (bride's rope) for Namgyal in our house then we shall be in fine shape and all the galons and lonpos (noblemen) in entire Ladakh will envy us. It is true, to be sure, that Chosskyid is not a very industrious girl; I hardly ever see her go out with the tsepo on her back or spinning while she is walking (with the hand spindle); but just let her get into this house; once she is here I shall teach her to work all right. Palskyid, my daughter-in-law over there, after all only learned it from me to be so industrious in the field and in the house. Chosskyid will change here ways too, just watch! And she is a pretty girl, there is not a girl in the entire district who can compare with her, and she has a gait and a posture like a shema (33)."

[565] 33. shema is a noblewoman, the wife of a galon or of a lonpo. (a woman of nobility)."

584 Nobody made any objections; they abided by this decision; the great landholder Norbu Wangchug in Tingmogang was to be asked on behalf of Namgyal to give his daughter in marriage. In the evening his father asked Namgyal whether he agreed with this. To this the boy answered that if he was not allowed to have Trashi Rolma, it was a matter of complete indifference to him whom he married. He hardly knew the girl Chosskyid and he had also heard that she had someone completely different in mind for herself; he believed that she wanted to rise to higher stations in life.

As soon as the following day, but not too early because his head was still heavy from the consultations and from the chang of the previous evening, Stobsldan saddled his horse and rode to Tingmogang

meaning "request beer." To the "beers" described in this section we have parallels in the "beers" customary in several parts of Germany, such as "Kindelbier" (used at baptisms) /literally "child's beer" but translated into English as "christening feast."/, harvest beer, bock beer, honor beer, consolation beer (at funerals), and others of the same kind. 431

A few days after Stobsldan's mission two men with baskets on their backs were sent to Tingmogang. In each of the baskets there was a large, bulging clay vessel (dza-ma) which contained the important "asking beer." The wide, projecting upper rim of the vessel was covered with a wreath of small lumps of butter (37). A little way 584 431

37. The little lumps of butter (dkar-abyor). The Tibetan word can be translated by "rich possession." The wreath of little lumps of butter is symbolic of "fatness, wealth."

behind the two carriers there followed the two uncles of the suitor, Stobsldan and Tsang Sodnam, on horseback. Once arrived at Tingmogang they dismounted from their horses in front of the Chirpon farm and lifted the heavy jugs of beer out of the baskets. Norbu Wangchug came out to meet them at /59/ the gate of the courtyard. He had a harmless, apparently unsuspecting and still somewhat patronizing air and he greeted them with, "Good day, you gentlemen! Are you in good health?" whereupon the latter answered: "Healthy, yes, thank you! And does the honored gentleman also feel well?" After the customary welcoming formalities had been exchanged with all ceremoniousness, Norbu Wangchug invited the two emissaries into his house. The large Tibetan mastiff which was furiously barking and tearing at its chain by the house door, was pushed down by the master of the house who sat down on the animal until his guests had entered. They went up the stairs into the living room-kitchen where the two uncles put down the chang kegs by the cooking stove on the wreaths of straw--the jugs have billowing bottoms--which had been placed in readiness there. Now the emissaries were invited to sit down near the stove on the felt carpets that had been spread along the wall. As by accident a number of men related to the family and of the tribe of the master of the house arrived, and soon a considerable company of men was sitting together to steaming butter tea; and the cozy gurgling of the circulating water pipe intermingled with the conversation of the [576]

[534] [631] men who apparently suspected nothing and talked about all sorts of things, of horse trading, the shearing of sheep, new tax burdens and the impending visit of a great holy lama; in fact, they talked of everything except about marriage and matchmaking. Finally beer was served. After both Kalatse men had hastily swallowed a few bowls of the beer and had sat in silence for a while, Stobsldan cleared his throat extensively and audibly, began to speak and presented the object of his visit. They brought, he said, 100,000 humble greetings from the Dragshos Lobsang Wanggyal in Kalatse to the gaga (honored gentleman) and the jojo (gracious lady) of the Chirpon house. They had come to look for a bride for the young man in the Dragshos house. Drogpa Namgyal, he stated, was an industrious, honest, energetic and pious boy, all the people of Kalatse could testify to that. And if one looked at the property of the Dragshos one would see that the boy was not a bad match. After all, they all knew the fine property which was free of any encumbrance. Surely it was superfluous to say anything about the virtue, industry and the beauty of the nomo (38) Chosskyid.

[576] 38. nomo, meaning "younger sister," is the way every younger female person is addressed by an older person. Even her own parents may address a girl as such.

She did not have her equal in the whole of Ladakh. The Dragshos asked the Chirpon for the girl as a bride for his son.

/60/ The matchmaker's speech was followed by a long silence which was only interrupted by the gurgling of the circulating water pipe which had just reached the master of the house. The latter took a few long draughts from it, put it down, gave the pipe to the person sitting next to him, raised his eyebrows and said: "Nonopale (noble gentlemen)! It is certainly a great honor for me that you have come in order to request my daughter in marriage on behalf of your nephew, the son of my honored friend; and the speech of your mouth is as sweet as sugar and as lovely as the twittering birds. Now you are praising my daughter as 'from one throat.' But how long will this last; after that you will speak nothing but evil words about the girl, then you will say: 'Your daughter has horns in the front of her head and a tail in her back' (that is to say, she is a cow), she is lazy and slovenly, knows nothing about housekeeping or managing the fields. And--moreover--there are so many who would like to have the girl, and there are some very distinguished suitors among them"--at these words Stobsldan nudged

576 43. k'a-btags (pronounced K'atag), greeting cloth or greeting ribbon, usually a worthless strip of gauze-like material that is presented like a greeting card as a sign of respect and of the good wishes of the donor; if the lama has consecrated it, the k'atag is supposed to have magical powers.

584 of the house, and a second one on the edge of the stove for the lady of the house. Then the men sat down in silence on the felt carpets spread out along two walls of the room. They were seated in a long row, Lobsang Wanggyal next to the Chirpon (the master of the house), then the others ranged according to age, rank and titles, with the most distinguished nearest the stove. First the guests were treated to butter tea and flat bread cakes (ta-gir). Then they went over to the chang. The beer kegs from the Dragshos house were carried in, the women scooped the beer with ladles into the bowls of the men, and now they set about negotiating, at this ransom beer, the conclusion of the marriage contract.

583 After a number of less important points had been discussed,
584 they arrived at the most important one--the purchase price of the bride.

A long pause interrupted the lively conversation; the men looked silently down at their beer mugs; the women, who were busily going up and down serving the beer, so that no bowl would become empty, stopped and looked with tense expressions at the men from Kalatse who were to speak the first word. Finally Stobsldan broke the silence: "Now, gracious sir, Norbu Wangchug, please, speak a word! How high is the price of the mother milk (44) to be? Tell us your

44. Tibetan a-mai o-mai rin, meaning "price of the mother's milk." The bride's mother must be paid for the raising and feeding of the bride.

wishes! It is, after all, pure graciousness on your part that you give your daughter to the Dragshos; if you burden us with wool (an easy burden), that will be graciousness; if you burden us with salt (a heavy burden) that will still be graciousness; ours is only to ask."

After prolonged silence during which he seemed to draw his thoughts out of the water pipe standing in front of him, Norbu Wangchug answered as all eyes were now turned upon him: "Rab, abrin, mt'a gsum. A lot, an average amount, and a little bit--there are three kinds of measures. What shall I say? It must be so that the wolf /66/

ride of a good hour at a steady amble brought the company to the village Stog on the other side of the Indus where the king was already awaiting the gentlemen from Leh with a small following of relatives and farmers. All were on fine horses, the horses were beautifully bridled and equipped with fine, /132/ colorful Yarkand saddlecloths. The gentlemen from Leh greeted his dethroned majesty with the honors accorded to a king of the old time: "Hail! We, your humble servants, greet you most respectfully, you, the lofty king of Ladakh! Hail, good fortune, might, and long life be accorded to you!" On this occasion a special word from the courtly language was used for each of the words applied to the king. Furthermore, the gentlemen had all dismounted from their horses, they bowed down deeply before his majesty and embraced the royal legs. The king, a man of middle age, was, it is true, anything but a royal sight: his posture was slouching; sagging and expressionless were his facial traits; his one crossed eye gave his expression of a somewhate stupid appearance--the degenerate offspring of a once mighty and energetic tribe of rulers. He received the salutations of his grandees with an embarrassed gesture. And yet he was "the king" for the people of Ladakh during the brief days of celebration, and as such, royal respects had to be paid to him. This was required by the custom which the ruling Kashmir government suffered magnanimously to continue, since it was convinced of the harmlessness of the weakly Gyalpo.

Escorted by about thirty horsemen, the king now rode to Leh, crossing the Indus by a bridge. He rode across the bazaar and was greeted everywhere by the people of Ladakh in a most respectful manner. The people had come together in great numbers from all the neighboring villages, in part from very great distances. Today they were for once allowed to dream of ancient, long-past royal splendor. The procession rode up the steep mountain on which the castle stood, accompanied by crowds of the populace. In front of the lions' gate the riders dismounted. At their approach the lion who was roughly carved out of wood, and who peered out over the gate from a niche, had begun to growl violently, and at the same time there resounded the furious barking of dogs. A mighty Tibetan mastiff which was lying on the inside of the gate on a chain was connected by means of a string with the wooden lion up above. When the barking dog jumped around and tugged at the string, the wooden lion above the gate, through whose belly went an axle, began to skip about, and the populace gaped at this wonder of technology,

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

Hemis Monastery

A dark, swarthy man in his forties, wearing the long, red robe of the lamas, brought *gur gur cha.*[1] His face and head were Mongol. He was barefooted. His black hair was long and unkempt; his skin was dark and grimy; he was the picture of the man who never bathed. In Ladakh, as in Tibet, the monks of a monastery are in various callings—from high priests to gardeners, to cooks, to coolies. This man in lama dress was apparently a novitiate in the monastery who served as a bearer for Phuntzog. He poured the *gur gur cha* in large earthen cups; and as he handed them to us, he held a rag over his mouth (Tibetan fashion) to protect us from any foul breath he might have. The yak butter gave the tea a creamy appearance and a rancid taste. It was not tasty like the *gur gur cha* Rup Singh had made along the trail. It was indeed repulsive, something to which my tongue and stomach took an instant dislike. It was worse than any medicine I had ever taken or dispensed. I gulped half of the cup and had the uneasy feeling that I may have pushed my stomach beyond the point of tolerance. It was touch and go for perhaps a minute. I sat back in my chair, happy only in the thought that I had met the requirements of protocol. But I did not reckon with the eager novitiate who worked from sunrise to bedtime in order to please his master and his master's guests and to get merit in the next life for himself. This man was as quick as a cat and at once took on a sinister aspect. I had no sooner leaned back in the chair, wondering if the bitter liquid would make peace with my stomach, than he filled my cup again.

This time I did not thank him. I may even have given the good man an ugly look. For Rahul broke in with a chuckle and said, "This can go on for hours."

"You mean I must now drink more?"

"Certainly."

"This evil-looking bearer can force a gallon on me?"

"Certainly," said Rahul, laughing out loud.

"How do I stop him, short of insults and assault?"

[1] [A kind of tea -- Analyst]

272 792 [576] •

792 scattered on the lawn—a tin airplane, a jumping jack, and a bow
159 and arrow. He came flying back with the airplane, and Rinpoche held it in his hands, rushing about making a noise like a dive bomber. Then he disappeared with his companion, and I did not see him again until Rahul and I were eating our evening meal.

792 The house[2] had a central hall that ran its length. My room was
346 on the right as one entered, Rinpoche's on the left. The door to the room was a heavy drape that hung to the floor. My room was unadorned except for a small table, a few chairs, and a carpet. The toilet was in a detached, primitive outhouse in the rear. Rahul and I laid our bedrolls on the floor and unpacked our duffel, and a lama brought hot water in a basin for washing. An-
262 other lama brought food from the kitchen. It was an orthodox Buddhist meal, strictly vegetarian in accord with the teaching of the Gautama that no man should kill any man or animal—not
• [576] even sheep for mutton, cattle for beef, or trout for fish. Our dinner consisted of beans, potatoes, and corn, cooked together in a highly spiced dish, boiled rice, *chapattis*, and *gur gur cha*. And as the grimy lama served us, he held a cloth over his mouth.

792 Previously, while we unpacked, I had seen the curtain covering
159 our doorway move. Looking up, I saw Rinpoche disappear. He had been watching us. In a few seconds he peeked again, his eyes wide with excitement as I inflated my air mattress. He disappeared every time I looked at him. Then curiosity got the better of him, and at last he stood inside the room, feasting his eyes on all our equipment. He appeared over and again as we ate the frugal evening meal, his friendly face showing for a brief second in the doorway, his eyes dancing with merriment, as if he were playing a game with us.

792 The next morning I paid an official call on Rinpoche to tender
431 him presents. As Lowell Thomas, Jr., describes in *Out of This World*, the customary present that a guest gives his Tibetan host and that a host in turn gives his guest is a white scarf, which signifies the purity of friendship. That is true in Ladakh as well.

[2] [i.e., Hemis Monastery— ANALYST]

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

lapping, the warmer the dress. Our chief meals are completed with a hot beverage, such as coffee, but they begin as well as end theirs with their butter-tea. Even the teeth of the carpenter's saw are sloped in the wrong direction compared with ours. If we listen to the cow, we note that she descends the scale as she moos, whereas our western cows moo from below upwards.

With us the protrusion of the tongue is a sign of contempt and derision, and is certainly not regarded as a sign of good breeding! With the Tibetan it is a very polite form of greeting, and its involuntary production often occurs from embarrassment or astonishment. In the west we wait for admittance at the door of the house. In Ladak, the house is penetrated until the desired one is found. When the "Doctor Sahib" was ill in bed not long after our arrival in Ladak, and while we were still learning many new things, the door between his bedroom and the dining-room suddenly opened to admit a not over-cleanly looking individual, with a loudly squawking and protesting cock under his arm, a token of gratitude for the "Doctor Sahib" from one of his patients, but the "Mem Sahib" would have preferred to receive it on his behalf further from the sensitive radius of a badly aching head. When our little girl donned a lamb-skin coat with the white fur outside, it was considered to be a most inside-out proceeding, while in Ladak hats are worn indoors as well as out-of-doors by both sexes. Even their treatment of nature seems to be the wrong way round, for they pray for sun to relieve a drought; but we have only to remember that the water supply and irrigation of the fields are entirely dependent on the summer melting of the winter snows away up on the mountain heights. Although the native doctors get plenty of rewards in both food and cash, it is often made plain to the European doctor that the reward for his services is the merit he wins, no doubt the reason for his leaving his own country and coming to such a far land, unless it be that the unaccount-

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

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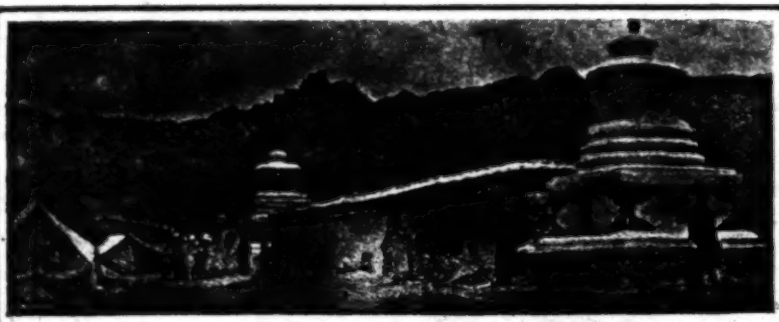

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DEDICATION OF A NEW MANI WALL.

At each end are *chortens*.

A MONASTIC BAND.

One small lay child supports the ends of two long shawms.

A GREETING.

Women who have come out to greet the British Joint Commissioner with flour, water, chang (local beer) and fire. To the right a "band" of welcome is provided by one gentleman!

[FACING p. 48]

13: Heber and Heber D-8 (1914-25) 1926 AJ4 W. Tibetans AJ4

CHAPTER VIII

Into Zankskar

631 ZANGLA is the capital of a small province of Zankskar, consisting of only seven villages, which were presented to a former King in reward for aid rendered to Zorowar, the Dogra general, on his way through to the conquest of Ladak.

643 We were heartily welcomed by the King, who is also a 797 *Skushog*, and who allowed us to put up our tents in his private ● 576 garden. That evening, when requiring a place in which to show our lantern slides, a fine large room in the castle was put at our disposal ; the majority of the villagers came to the entertainment, and his Majesty also honoured the performance, sitting on a chair, of which he possessed two, placed among his subjects, who squatted on the floor around.

466 Next morning quite a concourse of men had gathered to 482 carry our luggage. Some of our loads were naturally lighter than others, but in Zangla everything is done in an orderly fashion. A young fellow, perhaps the only layman of the village who can read, has a small bundle of sticks, on one of which each male villager has his name written. The ones representing those whose turn it is to carry to-day are picked out and placed at haphazard on the various bundles. Each man finds his own name-stick, and without demur shoulders the load which the god of fortune has sent him.

In the province of Bashahr things are not quite so nicely arranged, for when it comes to the casting of lots, each man fetches a stick for himself, but if he happens later to find that

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

the discussions which were subsequently held at this conference, there seemed to be absolutely no doubt that they had no grounds at all for their contentions.

So we go one beautiful summer evening from Leh to accomplish our first stage, which happens to be quite an easy one. There is a beauty about the summer evenings and the sunsets, especially in the autumn, of this long stretch of broad valley through which the Indus runs, which must be hard to rival in any other of the world's uplands. The roads we travel do not vary much from others we have described, and a detailed account would be tedious, so let us just look at a picture here and there as we go along.

We are now travelling with the representative of his Majesty the King, one of that splendid set of men working for the good of India and the maintenance of the Empire, of whom we are justly proud. Our reception in each village testifies to the fact of his exalted position. As we enter, we are met by the village band, consisting of two to three kettle-drums, and a similar number of flageolets. High up on the hill overlooking the village stands the monastery, and on the edge of the roof twenty to thirty lamas, silhouetted against the evening sky, are busy with their musical honours, wearing their red priestly robes and those weirdly shaped hats which lamas like to don. At one end are several lamas with big flat drums, measuring about three feet in diameter and about a third of the thickness of an English drum, with a handle attached to the brim so that they are supported by the hand underneath at the level of the waist; in shape they much resemble the old fashioned warming-pan. An ordinary drumstick may be good enough for an Englishman, but here something with a more characteristic shape is preferred, so it is formed like a long sign of interrogation. Next to the drummers are those who clash fine large brass cymbals with a very resonant clang. One of our English friends has made a pair of these into a dinner-gong, and a very imperative

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

summons they produce. Next come those who blow the flageolets, whilst the further end of the row is assigned to the long shawms, which are so long that, when they are put away, the three parts of which they consist have to be telescoped one into the other. Priestly music must be described elsewhere, but the greeting to the Commissioner consists of single notes blown on shawms, and flageolets, clanged on cymbals, and beaten on drums at the same time, with a slow rhythm. This is not nearly so discordant as might be imagined, and when produced in its own setting seems quite harmonious. Again we are riding across a desert road with a village well to the left. The inevitable band has been sent to the roadside to play us their greeting, but next to them there is a group of four women, gay in their bright red and green, ceremonial or dancing cloaks, lined with long sheep-skins; one holds a pot of local beer, the next a plate of flour, the third a vessel of water, and the last presents glowing embers. One's thoughts almost naturally revert to that scene in the Bible, where Abraham, having followed the army which had carried off his cousin Lot, returning victoriously was met by Melchizedek, King of Salem, with bread and wine. Thus does the unchanging East still keep up its ancient customs, even on the sandy plains of Western Tibet. Abraham no doubt took of the fare provided, but we had not been fighting an enemy, and did not feel the need of sustenance just then. In my politest Tibetan I explained that the Commissioner did not drink *Chang* (the local beer), which harmless and perfectly true remark only produced roars of laughter.

Now we have ascended the Changla, a pass of about 18,000 feet, and to right and left of our road have seen the most wonderful variety of wild flowers. Looking back from the head of the pass, we see about fifty feet below us a large, perfectly purple patch of ground, made up of a mass of wild primulas—surely a remarkable sight at such an elevation.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

hat was the same shape as that of the London messenger boy only with the addition of a large brim which was turned up all round, and on the top was a red knob made of coral. From the lobe of one of his ears depended an elongated ear-ring made of turquoises. It would take a professional reporter of fashions to describe all the various kinds of hats worn, but perhaps the most favoured head-gear was an English felt hat, worn the wrong way round,—as it would be in this country,—that is the ordinary long axis going across the head. Others liked to flatten them into a round shape, like a padre's hat. Then there were hats made of papier mâché in almost any shape that might occur to the fancy. The Tehsildar seems to have desired to create the impression that he was wearing a *chorten* on his head, whilst the Gaspon's little son preferred the idea of a candle snuffer.

On arrival the Gaspon placed a salutation scarf round the neck of the Commissioner. Photographs were then taken, after which we entered the conference tent, where we sat round a table, and, by means of an interpreter some kind of conversation was sustained:—the word "sustained" is used advisably, for even our Ladaki servants who speak the language of Western Tibet, cannot understand these representatives from the forbidden land, so special interpreters are needed. Next to me sat a jolly old lama on whom I tried to air my Tibetan. He evidently could understand just sufficient to be thoroughly amused. He had quite a jovial face, and was evidently no ascetic, but resembled much more the good old English friar, so often represented in pictures engaged in piscatorial pleasures. Needless to say more presents were given. Business began next day, but one regrets to have to report that it was impossible to make our friends from across the border see reason, and so there was finally nothing for it, but to exchange still more presents, and to return to our various homes.

13: Heber and Heber D-S (1914-25) 1926 AJ4 W. Tibetans AJ4

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A SKUSHOG AND HIS MONASTIC BAND

greeting the British Joint Commissioner on his tour. The Abbot is seated on a "wooden throne."

THE BIG DRUM.

A similar band, shewing especially the type of drum used with its hooked beater, like a large mark of interrogation.

THE CHIEF TIBETAN REPRESENTATIVE AND HIS SON

who have come to confer with the British and State (Wazir) Joint Commissioners of Ladak about a boundary dispute.

Opp. Pg. 172

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

and warm water. There is something very ludicrous in the sight of an aged be-whiskered man-servant, coming to his daily work with his long hair hanging round his shoulders to dry, but the sun soon does its work, and the hair can be well oiled with apricot or mustard-oil, and plaited up again. The ordinary fur-lined Ladaki hat with its turned-up corners is of Indian origin, though the long robe comes from China. If the corner of the hat is turned down, it signifies that the wearer is in mourning; while if the whole thing is worn jauntily at an angle, it is the sign of a true dandy. Before the great war the words "Made in Germany" were often seen on a hat, generally upside down, but to the wearer it was illegible, and regarded as a nice pattern selected from the edge of the roll of cloth. It is quite good manners to use the corners of one's dress as a handkerchief, turning it up to blow the nose on the inner side. When a great occasion demands smart clothing, it is also quite correct to borrow whatever is necessary from a friend.

The outstanding feature of a Ladaki woman's appearance is the extraordinary arrangement of hair and head-dress. The latter is called a *perag*, the first part of the word being an old name for turquoise.

In olden times the women of this country wore a round head-dress like that which adorns the lady of Purig or of Central Tibet, until a Ladaki King brought his royal consort from a small state in the closed land where the *perag* was the national head-dress, and the ladies of his realm at once copied their new Queen. The *perag* consists of a central elongated piece of leather, covered with red cloth, converging slowly to a long narrow point below the waist behind, and a shorter blunt one in front. The whole thing is supposed to represent a snake, and the front part appearing over the forehead certainly resembles the head of the cobra. On this bright red background rows of turquoise matrix are sewn, often ending in front with a chased gold and silver ornament,

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3. There are three places:
Where arrows are shot,
Where people dig for clay
Where the birds rest.
This must be the three.

4. There are three oaths:
Great, sacred oath,
Earnest oath by the fathers,
Son's and witness' oath.
There must be the three.

5. There are three kinds of friends:
God, who redeems us,
Friend through parents' hand,
Friend by flesh and blood.
These three friends there are.

The people:

Good, mighty friends!

/52/ Notes to XIVa and b[1]

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In stanza 1, with respect to the greetings, it should be observed that in the morning the sun is greeted in the East and that in the evening the medicine gods are greeted in the West. The third greeting is that of the subordinate to his superior. In stanza 3, the three types of places evidently are of merely local concern. In stanza 4, the names of the three kinds of oaths: a) De-thsa-mna-mo-che, b) Yag-sdur-pha-yi-mna, c) dPe-thsor-skyes-pai-mna, are apparently legal technical expressions. In stanza 5, God is designated with dKon-mchog (ratna), without the number "three" added. By the words "friend through parents' hand" is meant a marriage brought about by the parents of the couple, whereas the words "friend by flesh and blood," on the other hand, are intended to express the idea of a marriage brought about by the love of the couple for each other.

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XVa. The people of the house say:

1. The wide, white gap in the East
Is closed by the door white as shell.

[See pp. 71-72 -- Analyst]

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Tibetan Nomads

(then a relative of the Thakurs, for whom he was certainly acting), and to him they deliver 70% of their produce, while being allowed to retain about 30%. They also sell salt and borax to the local people at the Patseo fair, as described earlier (p. 310), the wool and *pashmina* which they bring down, together with the butter, cheese, hides and yak hair which are among the products which they must deliver to the owner of their animals, the *goba*.

The *goba*, as far as I could make out, was not normally resident with them, but lived the rest of the year in Lahul. He was a relative of the Karpa family as well as of the Thakurs. He spoke of the tent dwellers as "his nomads", and I realised that he was their master and the owner of the animals, beyond any possibility of misunderstanding. The relations of the nomads to him were those of servants, or even serfs, and they never approached him otherwise than with their tongues out (a Tibetan sign of respect), bowing from the waist and sucking air in through their mouths as they spoke. It did not appear that he had any of the powers of governmental authority over them which one would have presumed he might have in so isolated a spot, even if it were in Kashmir territory. I was, however, able to gather that, as these nomads moved freely over the border, they were politically subject to both the Kashmir authorities and those of central Tibet. The latter were represented in Ngari Korsum by the Garpön of Gartok, capital of the neighbouring Tibetan province.

The dress of the people up here was no longer the same, and already bore a much closer resemblance to that of the Ladakis whom I was soon to encounter. The men wore a loose-fitting robe of Chinese cut, with a sash round the waist made either of coloured or white wool, as in Lahul; on their heads they wore the Ladaki hat, that is a velvet cap, round and high in shape, with the sides turned up in front over the ears. The headgear of the women was the *perak* or *beraq* (possibly spelt *Be-rag*), a long piece of red felt studded with turquoises received in heirloom, which is worn hanging from the forehead backwards down to the waist and is framed at its pointed end over the eyes by two enormous black woollen "ears" on either side of the head. The women's gowns were similar to those of the men and were also made of wool, but usually of a darker colour. Over their shoulders, they fastened a goat's skin, with the fur on the outside. Both sexes wore heavy woollen Tibetan boots, with red embroideries over the foot.

Although no actual example could be given to me at the time, I was assured by our hosts that polyandry existed among the nomads exactly

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
w Tibetans A14

the fields, or now and then in separate plantations. But the growth is not enough to supply all that is wanted. When the new bazaar at Leh was built, a great old plantation belonging to the chief monastery was felled for the purpose, nothing approaching to which is now to be seen in the country. The difficulty in the way of plantations seems to be that there is required for them positions advantageous in point of soil and water which are already occupied by crops; one can hardly increase the growth of timber without diminishing the breadth of land tilled, and of that there is none too much. 313

The houses are built of sun-dried bricks or of stone. They are flat-roofed, of two or three stories, but these all very low. Except in the very poorest houses there is always a reception room kept neat and clean, the rest not having this character. When a visitor comes they carpet this room with felts, and do all they can to make him and his attendants comfortable. The houses are all whitewashed, the aspect of them—perhaps among groups of trees, or else standing out in relief from the sombre rock on which they may be built, rising one behind the other on the face of it—with their verandah-rooms or with balconies projecting, is often bright and pleasant. The houses of people of the higher ranks have an oratory for the practice of the Buddhist religious ceremonies. 342 [576]

The palace at Leh is probably the finest building in the country, though some of the monasteries may approach it. This palace is curiously contrived. The arrangement of the rooms is very irregular; they are not in continuous stories, but are at all sorts of levels, connected by narrow and low passages. There are two or three large reception rooms, some of them with an opening to the sky in the centre, this plan allowing of a large fire burning in winter on the floor of the room. The roofs of these large rooms were supported by columns with the wide-extending head or capital which is so marked a feature in Indian architecture; the columns, and indeed most of the woodwork, were gaily coloured, and on the walls were painted sacred pictures. 344 [341] [353]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

It would hardly be looked for that of these Bhots a considerable number should be able to read and write; but it is the case that a far larger proportion than among their neighbours—the Kashmīrīs for instance, to say nothing of the Baltīs and the Dārds—have these accomplishments. A predisposing cause to this doubtless is the length of time, during the winter, when agricultural work is stopped and occasion for indoor pursuits arises. Probably the practice of one son out of each family commonly being set apart to become a Lāmā has distinctly aided the progress of this elementary education. In almost every village there are some who can write freely and accurately.

There are certain traits of manners in a people that a traveller is very likely to miss altogether, that one only occasionally—when some unusual event brings them to view—has an opportunity of observing. Such an event was my own coming to Leh in 1871. I had visited the place before when examining into the mineral resources of the country; but that year I came to take up the Governorship of Ladākh, to which the Maharaja had appointed me. Thus I was able to observe the way in which these people receive those to whom they wish to do honour. People of all classes turned out at every inhabited place we came near. The villagers collect at the entrance of the village, with the musicians in attendance playing on flageolet and tom-tom. The women in their brightest petticoats and gayest ornaments are drawn up in line, each holding a vessel containing either barley-meal, or milk, or chang, or some other thing to eat or to drink. But these offerings are not intended to be taken as provision; they are not as the *dālīs* in India, where a very substantial amount of eatables is often given; here they are tokens merely. Lastly, some of the women carry earthen vessels in which burn chips of pencil-cedar, whose perfume is counted holy and pure. As one comes up, all place their vessels on the ground, and make profound and not undignified bows. At each village in succession that we passed through for some six days' march was this repeated. At one part of the journey we passed at a distance of a mile or two from a large monastery. A deputation of Lāmās came down to the road

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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576 to receive me. Besides these, a band of eight red-gowned monks stood on a rocky spur above and gave a loud welcome with their [534] music. Two played on flageolets; two bore cymbals; other two had drums mounted on standards and held up on high, where long curved iron drum-sticks reached to beat them; and the last pair played on long horns, which, too heavy to be held in hand, rested their curved ends on the ground. With this power of sound the eight made wild music among the mountains; the horns droned in a way melancholy and touching, but this strain was relieved by the clashing of the cymbals and the bold sound of the drums, while, through all, the flageolets brought out a more definite melody. At Leh itself all the population came out either to meet us or to see the crowd that met us. The hundreds of Ladākhīs —for numbers that are reckoned by hundreds make an unusual concourse in these thinly-peopled parts—the men of the numerous other races that collect at Leh, the eagerness of all to see me, and their respectful salutations of welcome, made, with the scene of the strange-looking town, with its edging of green gardens and cornfields, surrounded close by rocky hills, with lofty mountains in the farther view around, in the brightness and freshness of summer morn, a scene which I recall with pleasure—with pleasure more unmixed than that which a like assemblage gave me on the later day when with regret I said farewell to Leh, to the Ladākhīs I had for a time ruled over, and to the men I had worked with—a lowering winter's day that not in vain threatened snow—as they accompanied me for some miles down the road on my first march towards home.

MONASTERIES AND LĀMĀS.

792 In nearly every village, in some parts of Ladākh in every
361 village, is a monastery of greater or less importance; it sometimes holds but one or two Lāmās or monks, sometimes it is the home of hundreds. The monasteries are the most conspicuous buildings in the country; they are always somewhat apart from the houses of the village; they are often situated in high places difficult of access—on a spur of the mountain or on an isolated

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans AJ4

A Trip to Ladakh

did not feel inclined to move, so I tied him to a rock and went off in search of some landmark, for I seemed to have reached the top of the ridge. However, I soon found I could not walk more than twenty paces at a time, and a most splitting headache came on. It felt as if my head blood vessels would burst, and I had *mal de montagne* properly. After wandering about aimlessly I became aware I was up against a precipice. When the moon rose it was now one A.M., and then I saw I was under the foot of a glacier, a great cliff of ice over seventy feet high, which seemed to bulge out at the top like the curve of a huge breaker. It was very impressive, and for the moment I forgot my headache.

I had meant to stay on the pass to see the sunrise, but my powers of endurance gave out. My one desire was to get down the mountain, where I could breathe in comfort, so I descended to the rock where I had left my pony, and I soon began to recover my equilibrium as I descended. When I returned to Leh I made inquiries after my guide, but I never discovered what happened to him and therefore never knew why he gave me the slip.

About twenty miles from Leh is a very large and important monastery called Hemis, and once in every twenty years they have an especially important religious play, so Dr Neve and I hired ponies and joined the happy throng of pilgrims.

It was an interesting and amusing sight to see people of all classes making their way on foot and horseback to this far-famed monastery. On several ponies were two riders, the man in front and his lady behind. As polyandry is the custom in Ladakh, the wife is therefore the lord and master, so one expected to see the lady riding in front and one or more husbands riding pillion, for we often saw three passengers riding one horse. We passed two ladies

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri W. Tibetans AV4

A Trip to Ladakh

788 576 riding on the same pony, an old lady and a pretty, rosy-cheeked damsel, and they smiled and nodded to us as we passed them. We thought they must be very up-to-date women, when all of a sudden we remembered that they had been our hostesses some days previously, for a certain Tibetan nobleman and his wife and daughter had entertained us at tea. But there was good reason for our not recognising them, for it is the custom for all respectable ladies to cover their faces with mud, so that these noble ladies with whom we drank tea were brown with mud, whilst these smiling ladies on horseback had beautiful rosy cheeks. Apparently when on a pilgrimage they need not wear this unbecoming veil of mud.

346 792 It took us two days to reach Hemis. The monastery is situated in a very narrow valley on the side of a mountain and not on the top as is usually the case, and to this fact, I am told, the monastery owes its escape from plunder when the country was invaded by Sikhs. This monastery is a very rich one and possesses stores of rich Chinese silks and jewels. The abbot showed us a great many of his treasures.

346 792 796 535 The play took place in a very fine courtyard, the monastery towering above one like a huge castle, a very impressive building. It contains three hundred monks, who wear yellow robes and are superior to the red-robed ones. The play lasts for the whole of one day and till noon on the second day, with no interlude, and is wearying to a degree. The idea of the play is to teach the [775] people the power of the monks in future life. They act all the known, or rather unknown, horrors of hell and the only way of salvation through the holiness of the monks. Not a word is spoken; it is taught entirely by sight.

796 533 535 The acting is guided by the monastery band as to time, fervour, quietness, tempest, hell fire or death. The band